

A

# REVIEW

## OF THE

# STATE

## OF THE

# ENGLISH NATION.

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Thursday, January 16. 1706.

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**I** Have hitherto examin'd Objections against the Union, in order to remove Prejudices, and to show the People their Friends and Enemies——

The Sum of this Matter is in short to the People of both Kingdoms, to excite them to Union in general. I have nothing to do with the Terms of it, neither do I enter into the Particulars; If there be any thing in them to be objected against, to be explained or amended, why do not these Gentlemen Authors, (for to them I speak) propose their Amendments? To cavil in general, is to arraign the Sense of both Kingdoms, that an incorporate Union is not necessary at all.

*Scotland* will desire nothing unreasonable; *England* will deny nothing reasonable, and small Explanations on the Articles will make all the just Objections reconcilable.

If I might entreat the Writers against it to do one thing, I should take it as a Favour; I am perswaded, *Scotland* needs no Representation but Truth, nor desires any: I would therefore beg the Gentlemen to make no Assertions, but what may be justified, no Calculations but what will bear to be examin'd; to make no Suggestions but what are probable, nor Estimates, but what are rational. In all which Articles the Authors, I have spoken to, are pleas'd to be extravagant.

The Treaters have form'd an Union, liable, I believe, to as few Exceptions, and wanting as few Explanations, as any Set of Men in the World could have done in that time——And I cannot but observe, that even those Gentlemen, that enjoy Places and Salaries in *Scotland*, which must cease by

by the Union, appear as forward for it as others. Those that have always appeared for the Liberty of *Scotland*, and suffer'd under *English* Invasions, are for it; and I think, it is for their own Honour, and they need nothing to recommend them and their Families to Posterity, when the Fruit of this Union shall be more visible, than to have it wrote on their Grave-Stones and Monuments, *That they zealously promoted the Union of Britain.*

The Mystery is no less to think, what should make the poor labouring People in *Scotland* afraid of the Union; whoever are Losers by it, they must be Gainers; their Condition cannot be worse than it is now, their Miseries will certainly have an End, the Improvement of *Scotland* must infallibly begin with them.

The present Poverty of *Scotland* indeed lies here, and here only; the Barrenness and Coldness of the Country and Climate is a Jest, that would soon be explain'd and expunged; there wants nothing but Liberty and Industry to recover *Scotland*, and make her quite another thing, than she is now.

'Tis my Opinion, the Union will effectually bring this Improvement on the Stage; those that talk of *England* enslaving *Scotland*, and oppressing them, talk they know not what; *England* oppresses nor enslaves nobody, her Property is Freedom, and the Nature of her Constitution makes it impossible, and therefore to such I recommend the following Story.

About the Year in the Reign of King *James IV.* of *Scotland*, and just about the Time of his Marriage with *Margaret* of *England*, Daughter to *Henry VII.* a Woman brought forth a strange Monster, at or near the City of *Glasgow*, it was from the Navel downward a Man-Child, one and entire in Shape.

It stood upon the same Feet, and had the same Vessels of Expulsion, and every Part of the Foundation was regular.

But from the Belly upwards it was two distinct Creatures, divided in Parts, had two Heads, two perfect and separated Bodies, and receiv'd its Nourishments two

Ways, tho' it avoided but by the same; and which was yet more wonderful, it had a Division of Souls, two Hearts, separate and sometimes opposite Wills, Passions and Affections; and this so apparent, that sometimes one side would quarrel with its Neighbour, and almost fight.

The Historical Part of this History is attested to my Hand by *Balcaban*, and in particular in *Drummond's* History of the *James's*, P. 203. The Creature was brought up at the King's Charge, and lived twenty eight Years.

From this strange Story, I presume to argue a little about this Union, to which it seems to me a very natural Allegory.

Here are two Nations, they are already tied together in all the Foundation Parts; they stand upon the same Legs, go upon the same Feet, and are inseparably join'd in those Parts, which are the Support and Strength of the Body; but they are divided in their upper Part, have two Constitutions, two Digestions, two Wills, and too much opposite Inclinations.

Now suppose, when this Monster was pleased to be angry with it self, or one Part, according to Mr. *H—s*, interfer'd with another, a Man had come, and whispering to one of the Heads, should tell it, he would direct it, how it should effectually subdue the other, and destroy it; and the Thing should be so foolish as to hearken to its own Passion, and the malicious Proposal; What would be the Consequence? Would it not be, that, being-unable to separate it self from the Part which it had ruin'd; the Mortality of the other would descend to the Parts that were essential to both, and communicating Corruption to them, the Contagion would ascend, the Whole must die, and the Wretch become *Felo de se*.

The Application of this is too plain to need the least Illustration from me, I leave it to the Consideration of all *Britains*; but especially I recommend it to them, that think, *England*, when united, can crush *Scotland*, when she is a Part of her self, without feeling the mortal Effects of it to her own Prosperity.



## MISCELLANEA.

When I have so often talk'd of the *Jacobites* attempting to bring the *Presbyterians* in Scotland into Averſions againſt the Union; and after I have firſt blam'd, and a little laugh'd at the ridiculous Folly of the one ſide for attempting it, and expecting any Succeſs from it; and at the other for being drawn into ſuch an Abſurdity, I muſt at the ſame time not be ſuppoſed to deny, but they have in ſome meaſure been drawn in; and therefore I ſhall not attempt to excuſe the Folly of one, any more than the Knavery of the other.

And to me a brief Dialogue, which I had the Pleaſure of hearing lately between a *Jacobite* and an Anti-Union *Presbyterian*, deſerves ſome Remark.

Well, ſays the *Jacobite* to the *Presbyterian*, I hope now, you begin to ſee, whether you are all a going?

*Pres.* Why, where are we a going?

*Jac.* To Slavery and abſolute Subjection under Pretence of Advantages, Trade, and I know not how many fine Stories?

*Pres.* What, you mean by the Union, don't you? I confeſs, I do not like it.

*Jac.* Like it! I don't know how you ſhould; I am pleas'd to ſee, that you *Presbyterians*, when you might have had Liberty of Conſcience in its full Extent, and enjoy'd all the Security you could have wiſh'd for, ſhould now run headlong into a Snare of Bondage, the ſame you made a Pretence of to dethrone your King.

*Pres.* I don't know what to ſay it, indeed I don't like it! I am afraid, 'tis all a Snare, and the Church will be ruin'd!

*Jac.* Ay, you deſerve to have it ruin'd, if you are ſuch Fools to ſtand ſtill, and let all your Conſtitution be blown up at once, and your civil and religious Rights go all at a Clap.

*Pres.* Why, what can we do?

*Jac.* Do! why, what do you uſe to do in ſuch Caſes? — Take Arms, and join your Friends; that, tho' you have not deſerv'd it from them, will aſſiſt and ſtand by you,

rather than ſee you ſwallow'd up in this Manner.

*Pres.* That's a hard Choice, we do not know what to determine; your Party will bring in Popery and French Tyranny.

*Jac.* And this Party will bring in Biſhops upon you, which you hate as bad. But come, what will you ſay, if we will join with you in pure Charity to your Condition, and to prevent your Deſtruction?

*Pres.* That would be great indeed, but no body will believe, you will ſtop there!

*Jac.* Yes, we will ſtop there; and rather than you ſhall be thus bubbled, we will all ſtand by you; perhaps a Time may offer, when either you or we ſhall be wiſer; if you will be true to your ſelves, we will all aſſiſt and direct you.

*Pres.* How will you aſſiſt us?

*Jac.* Why, we will vote for you, addreſs againſt the Union for you, ſtruggle for Security for you, fight for you, or any thing for you to break the Union off, that you may not be ruin'd; and if you will be adviſ'd by us, you ſhall not fail of Succeſs.

*Pres.* Well, you ſpeak fairly, what Courſe would you have us take?

*Jac.* Why, your Way is plain; firſt, get all your Friends, Miniſters, and all you can, that are convinc'd of the Injury of it, to rail againſt it, preach and pray againſt it, and fill the Peoples Heads with the Apprehenſions of the terrible Conſequences of it, and this will prepare the People all over the Kingdom to oppoſe it allarm; their Heads, 'tis no matter whether they underſtand it or no; the leſs they underſtand of it, the better.

*Pres.* Well, this will make them uneaſie; but what Effect will it have?

*Jac.* Why, it will open their Eyes, that they will ſee, where they and all their Church is a going; and then when they ſee the Pit, let them alone for falling into it.

*Pres.* But what ſhall we do to move the Parliament to make us ſecure; for that is what we want?

*Jac.*

Secure, you cannot be secure with a Union! you must crowd in your Addresses from all the Kingdom, not for more Security, for that is impossible, but against the Union in general, for that is the Case, as a thing inconsistent with Security, either of Liberty or Religion—The rest of this Dialogue shall be in my next.

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